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ABSTRACT

The As We Teach and Learn program consists of an instrument to assess the Catholic dimension of a school and is designed to be used with study modules in a faculty-meeting format. Module topics include: "Faith Community"; "Faith Development"; "Religion Curriculum Articulation: Faith as the Root of all Instruction"; "Service Learning"; "Prayer and Liturgy Integration"; and "Social Justice." Each module has been created so that it can stand alone or be used with other modules. Each module contains an overview of the complete program, a general introduction, directions and suggestions for using the program, a suggested first faculty meeting outline, an introduction to the module, outlines of five meetings, materials which can be duplicated, a suggested final faculty meeting, and a school planning form. This module, "Faith Development," focuses on creating a Christian environment where faith can grow and mature. Five specific topics include: "What Is Faith for Me?"; "Nurturing Faith"; "Journey of Faith"; "Mission and Faith: A Call for Transformation"; and "Faith: The Foundation of Discipleship." Eleven appendices are included. (RJC)

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As We Teach and Learn:

Recognizing Our Catholic Identity

Module 02
Faith Development

Angela Ann Zukowski, MHSH, D.Min.

SO 028 673

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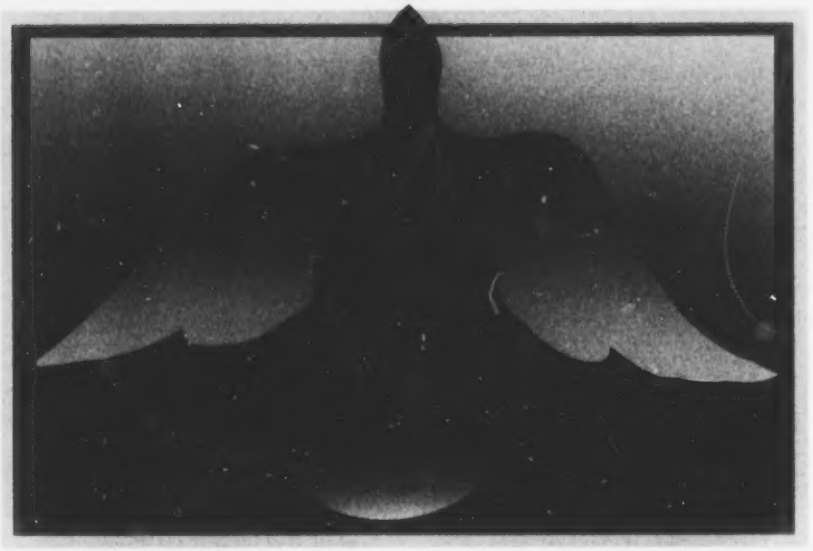

Recognizing Our Catholic Identity

Module 02

The Faith Community

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Introduction

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith and having its own unique characteristics, an environment permeated with the Gospel spirit of love and freedom…

The Religious Dimension of Education in a Catholic School

This quotation states an ideal each school seeks to obtain. In the daily routine of school life, the ideal may occasionally seem beyond reach, but parents, children, teachers, parish members, leaders and indeed, the community, expect the Catholic school will somehow be different from other schools. It is, after all, a Catholic school.

Capturing the essence of a Catholic school means being able to define and identify the signs which mark the school as Catholic. It means being able to describe and see in practice the Catholic identity of the school and most of all, understanding the deep underlying significance of those practices. It means being able to explain and demonstrate a living answer to the question, "How is this school Catholic?"

The answer does not often come quickly. Which activities, lessons, events and processes provide the example? What are the right words to explain? Catholic identity rests not only in the curriculum, activities and school policies, but also in the part of the school that is not rational, certain or linear. The Catholic identity, then, also is found in ceremonies, in the environment and in the way people interact with one another. It is here one sees the values and the faith dimension of the school. In many places, the Catholic identity almost seeps through the woodwork. The distinctive patterns and beliefs are so ingrained they are unconscious or taken for granted. In other places, they are not well-established; while in other schools, they are articulated clearly and celebrated publicly.

The National Catholic Educational Association identified "Catholic Identity of the Catholic School" as a major topic as Catholic schools enter the 21st century. Identity issues were addressed at the National Congress on Catholic Schools for the Twenty-First Century. The Congress produced statements for the future direction of the schools. NCEA is committed to the belief statements of the Congress stated here:

- The Catholic school is an integral part of the church's mission to proclaim the gospel, build faith communities, celebrate through worship and serve others.
- The commitment to academic excellence, which fosters the intellectual development of faculty and students, is an integral part of the mission of the Catholic school.
- The Catholic school is an evangelizing, educational community.
- The spiritual formation of the entire school community is an essential dimension of the Catholic school's mission.
- The Catholic school is a unique faith-centered community, which integrates thinking and believing in ways that encourage intellectual growth, nurture faith and inspire action.

- The Catholic school is an experience of the church's belief, tradition and sacramental life.
- The Catholic school creates a supportive and challenging climate which affirms the dignity of all persons within the school community.

As We Teach and Learn: Recognizing Our Catholic Identity provides a process to convert belief statements into direction and action.

The program has been designed to be used in a variety of ways, following a timeline chosen by the participants. It is intended to help the faculty celebrate the already visible signs of Catholicity and actively create within the fabric of the school an even deeper commitment to the lived tradition of the gospel.

Many people contributed ideas, energy, encouragement and support to the development of this project. The Executive Committee of the Supervision, Personnel and Curriculum section of the Chief Administrators of Catholic Education Department articulated both the need for more resources and the original ideas for the format. Remembering the success of the *Vision and Values* program, committee members asked for materials that would reflect the process orientation and the foundational content that *Vision and Values* offered to school faculties. It is hoped that this program fits those requirements.

Planning, which included people from regions across the country, was made possible by support of the Father Michael J. McGivney Fund. Critic readers and pilot schools (elementary and secondary) contributed suggestions, further refinement and encouragement. They made certain the program would be presented in a "user-friendly" format. We are grateful for this support.

A final word of thanks is due Patty Myers-Kearns, our attentive and thoughtful NCEA administrative assistance, who managed to keep multiple manuscripts, their writers and the editors organized.

The work of teaching and learning, carefully done by communities of people who incorporate the characteristics found in this project, will certainly be a foundation toward fulfilling the ideal of a "new environment...illumined by the light of faith."

Regina Haney
Executive Director of the National Association of Boards of Catholic Education
Assistant Executive Director of the Chief Administrators of Catholic Education
Washington, D.C.

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How to Use This Program

The program consists first of an instrument to assess the Catholic dimension of the school followed by study modules designed in a faculty-meeting format. Following the assessment, leaders will be able to select an appropriate study module. Specific study modules have been designed for each of the six characteristics examined in the assessment. They are:

- Faith Community
- Faith Development
- Religion Curriculum Articulation
- Service Learning
- Prayer and Liturgy Integration
- Social Justice

As We Teach and Learn: Recognizing Our Catholic Identity has been intentionally designed to be flexible. Participants should make critical decisions to fit their individual school needs.

Therefore,

- The timeline is open-ended. No one knows the local school agenda better than the local school leadership team. School teams should schedule the use of this program as an integral part of their faculty meetings, while still mindful of other necessary business. Perhaps, one meeting a month could be planned around a segment of a particular module, or some part of a module could be done at each meeting. Larger parts of the whole module could be used for a faculty retreat. Further, leadership teams will know how many meetings can be scheduled. It is preferable to move slowly and thoroughly through the modules rather than feel compelled to "finish." An in-depth study over time may provide a better learning experience for faculty members.
- The sequence is fluid. Each module is complete in itself and does not depend on a sequence for learning. After using the assessment tool with the faculty, select the module which best fits your particular needs. You may already be focusing on a particular topic and find one of the study modules helpful. Some schools often select a "theme" for the year, or all the educational units in the school may wish to emphasize a special area. One of the study modules may prove especially helpful and can be used along with other programs.

As We Teach and Learn: Recognizing Our Catholic Identity is made up of seven components:

a) An assessment package of ten tests, which pinpoint where your school may need to focus;

b) Six study modules designed in faculty-meeting format that will help the development in a specific area.

The Assessment

This assessment consists of questions designed to help you identify areas where your school community needs more development or better understanding. Ten copies of the test are in each packet. Scoring directions also are included.

Modules

Each module has been created so that it can stand alone or be used with other modules. Each module contains:

- An Overview of the Complete Program
- General Introduction
- Direction and Suggestions for Using the Program
- A Suggested First Faculty Meeting Outline
- Introduction to the Module
- Outlines of Five Meetings
- Materials Which can be Duplicated
- A Suggested Final Faculty Meeting
- School Planning Form

The various appendices in each module are meant to be photocopied. This, however, is not true of the rest of the program. The NCEA asks that you order more copies of the modules or assessment if they are needed.

Every module also includes an action and evaluation form which can be duplicated. These should be distributed to everyone working on the project to outline objectives and accomplishments over a period of time.

Order Forms

At the back of this book is an order form for both the assessment and the modules.

Organizing Faculty Meetings

Karen Ristau

Purpose

To celebrate accomplishments in all areas of the school, to begin a common reflection on the Catholic identity of the school and to identify areas of Catholic identity as a focus for the following year.

Background/Resources

1. This first meeting should be held in late spring or as the last meeting of the school year, but planned well ahead of time. The outcomes of this meeting will provide direction for the beginning of the next school year.
2. During the meeting, the group will celebrate the accomplishments of the year and will plan an area of focus for the coming year.
3. During the second half of the meeting, even though the discussion certainly will include a critique of the current state of the school, *do not let the tone of the meeting become disparaging*. Maintain a positive climate throughout.
4. The outline presented here suggests what may be done. The meeting planner should adapt the outline to fit the needs of the particuiar school community. For instance, you may wish to include many people or limit the process to the faculty.
5. Resources include:
   a. *Catholic Identity of Catholic Schools* by J. Heft and C. Reck (Washington, D.C.: National Catholic Educational Association, 1992).
   b. *The Church That Was a School: Catholic Identity and Catholic Education in the United States Since 1790* by R. O'Gorman (Washington, D.C.: U.S. Catholic Conference, 1987).
   c. *Vision and Values* manuals (Washington, D.C.: National Catholic Educational Association).

      This NCEA program, while not currently in publication, served as the basis for *As We Teach and Learn: Recognizing Our Catholic Identity*. The manuals are packed full of ideas for discussion, assessment, planning and reflecting upon the Catholic identity of the school. The manual has prayer services, as well as activities for group processes.
   d. *What Makes a School Catholic?* edited by Francis D. Kelly, S.T.L., Ph.D. (Washington, D.C.: National Catholic Educational Association, 1991).

Preparation

1. Read through the entire plan in order to decide exactly how to use the ideas presented here.
2. Consider using a planning team for decisions about this meeting.

3. Decide who should participate: faculty only; faculty plus pastor, board chair, parent group chair, others. This might be an excellent time to include staff members, secretaries, custodians, etc., who play important roles in maintaining the culture of the school.
4. Establish a timeline.
5. Invite all those who will attend.
6. Distribute to all faculty members and others a form which asks them to respond to the following question: What have we done well this year?

   Encourage people to look at the whole school in its entirety.

   You might use the Strengths Section on the School Planning Form here.
7. Distribute to all faculty members and others "The Assessment of the Catholic Dimension of the School" (one for each participant).
8. Allow one week for faculty and others to return the assessment data to some pre-designated person (e.g., the faculty secretary, the principal, a member of the planning team).
9. Compile the data from the assessment forms. Prepare the results in such a way that all attending the meeting may review the information (e.g., print on newsprint, hang on the wall, make overhead transparencies, create a video).
10. Read through the process for the meeting and assign duties.

Process

1. Open the meeting with a prayer service. Appendix A is a suggestion, which should be adapted to the local community.
2. Do an assessment of the year.
   a. Everyone should have a copy of the evaluation results. If posted on newsprint, the room should be arranged so that all participants can easily see the results.
   b. Discuss and celebrate what has been accomplished. Allow time for conversation. Reminisce a little. Take time for a good laugh. Let people tell stories. Give a "box of rocks" award to the person who survived the year's biggest faux pas.
   c. Review and evaluate the results of the "Assessment of the Catholic Dimension of the School."
3. Using the Focus and Next Step sections of the School Planning Form, select an area of focus for the next school year. Limit the choice to only a single area or to a very few areas.
4. Select a planning team to identify responsibilities, actions, timelines, expected results. This group should be ready to suggest plans to the whole faculty at the fall in-service meetings so they will need to work over the summer. Since ownership of any project is a key factor in its success, let the team include anyone who volunteers.
5. Assign summer reading. Suggest a short, common reading for all—either from the list or the module you will be using.

Summer Planning

1. Gather a planning team.
   a. Set timelines for what is to be done next and when.
   b. Set responsibilities—who will do what?
2. Plan a faculty meeting for the beginning of school, using a module selected from this program.

Prayer Service

Opening Prayer

We praise you today, gentle God, for your presence among us, as we find ourselves finishing another academic year. We pray today, hoping to become more aware of the wholeness and holiness which is ours by our identity as your followers, by the work we have been called to do, and by the power of the dreams which live in us. Remind us it is through who we are and do that others will come to know you. Teach us to turn to you for the comfort you extend as we struggle to be faithful. We ask this in the name of Jesus, the Christ. Amen.

Scripture Reading

Come. You have my Father's blessing! Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food. I was thirsty and you gave me to drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me. Then the just will ask him: 'Lord, when did we see you hungry and feed you or see you thirsty and give you to drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?' The king will answer them: 'I assure you, as often as you did it for one of my least brother or sister, you did it for me.' (Matthew 25: 34-44)

Reflection

Ask the group to reflect on all the times during the year they:

- helped others;
- gave extra time to a student;
- comforted a parent;
- paid attention to the less popular;
- helped another teacher;
- had students write to sick classmates;
- went to a funeral;
- gave fresh energy to teaching a lesson;
- held onto a sense of humor;
- taught someone to dance and sing;

- shared their faith journey;
- thanked people;
- gave a compliment;
- did one of many other things to bring joy to the life of another.

Let us give thanks for the gifts you have, which enable you to teach and help others.

Let us pray:

Lord, we marvel that you, in your divine wisdom, have chosen us to be instruments of your love. We are thankful for the work you have given us; work that engages and ennobles us, that gives us dignity and creative challenges, that calls us to growth and fullness of life. Help us claim our strength and need. When discouragement and fatigue come, give us laughter and support. Grant that we might stand in wisdom, for it is in wisdom that we are one with You, our God. We ask this through Jesus, the Christ. Amen.

Meeting Agenda

Concluding Prayer

God of faithfulness,
we come to you at the end of a day
and find ourselves needing to begin again
on new projects and new ideas.
We are in need of energy and renewed hope.
What change are we able to effect
by all our words or actions or prayer?
What do our efforts matter?
We are in need of your grace
to unsettle and redirect our hearts.
We are in need of your power
to rekindle and sustain our passion for justice.
We are in need of your love
that we might recognize the ever-present possibility
for change and conversion and growth.
We believe your Spirit is at work in our world.
Give us eyes of faith
that we might see such wonders in our midst
and the courage to live in hope.

—from *More than Words* by Schaffran and Kozak, (New York: Crossroads, 1991)

Faith Development

Angela Ann Zukowski, MHSH, D.Min.

I feel I am not good enough to fight any temptation at present, I have not enough faith. Talking about faith, I don't know what to think about myself. I believe, and yet I am always acting contrary to my belief. When I am doing any silly action, when I am indulging my vanity, I hear a kind of voice saying within me, 'It doesn't matter at present what you say and do if there is a God, which I very much doubt, it will be time to think of that when you are married or an old maid,' and what is worse still I am constantly acting on that idea: Meanwhile, I feel my faith slipping from me. Christ seems to have been separated from me by a huge mass of worldliness and vanity. I can no more pray to him with the same earnest faith as I used to do, my prayers seem mockeries.

(Beatrice Webb, 1858-1943)

Our fundamental responsibility as Catholic educators is the nurturing of a profound faith in the lives of our students. Our Catholic schools should be environments where evangelization is woven into the very fabric of our daily experiences. As we offer quality education to prepare our students to be contributing and honorable citizens of a world community, so also we have a responsibility to prepare them to become contributing members of the faith community. Although faith is not culture, faith needs culture to incarnate itself. Our faith imbues us with a particular prophetic vision to transform our culture, in accord with gospel values.

Catholic schools should be present within our culture because they stand for specific, positive ideas. They are needed to develop intellectual faculties in a systematic way, to strengthen the ability to judge, to promote the sense of values, to establish a point of reference.[1]

The U.S. bishops summarized the functions of the Catholic school into three: the delivery of Jesus' message, the formation of Christian community and the performance of service in Jesus' name.[2] The function of our Catholic schools is to animate the world with the spirit of Christianity, to be witnesses to Christ in all circumstances and uniquely to bring about the all-important synthesis between faith and culture and faith and life. By serving as a role model and helping students to bring about this synthesis, the teacher becomes an important element in the effective operation of Catholic schools.[3]

"Superadded for the Catholic teacher is the faith dimension. A realization of Catholic identity begins with the awareness that philosophies of life are very much intertwined with school work. The Catholic teacher must have a synthesis of faith, culture and life and be alert for opportunities to witness to faith. Retreats, prayer, sharing, service, follow-up kindnesses and other exercises should inculcate habits of reflection and deepening of faith."[4]

A Christian atmosphere and tone within the school has a profound formative influence on the development of faith. In a real sense, the tone is the Christian message. As a complement of the home, the school environment is, besides a form

of pre-catechesis, a preparation for the school's formal program of education in the faith. Sciences like biology, psychology and sociology are providing education with valuable elements that should find their way into the atmosphere of the school. The techniques perfected and tested for education in general should be adapted for the service of education in the faith. Pedagogy of faith is not a question of transmitting human knowledge, even of the highest kind; it is a question of communicating God's revelation in its entirety.[5] More important than their scientific competence, however, is that they should be known "for the witness of their ardent faith, and for the climate of respect, mutual aid, and evangelical joy permeating the entire establishment."[6] This climate of "living and acting in conformity with gospel" should encourage pupils' maturing in the faith given in Baptism.

The Meaning of Faith

In *The Chronicles of Narnia*, C.S. Lewis captures the dynamic character of faith. The great lion, Aslan, has returned to Narnia to redeem its captives. Lucy, a young girl with a trusting and childlike faith in the lion, sees a glimpse of him and convinces everyone else in her party to begin to walk toward that spot. As Lucy follows Aslan, she is able to see him more and more clearly. All of the other followers seem skeptical and begin to grumble at first and yet they follow, despite their lingering doubts. It is only as they follow that they begin to see what was before invisible to them. At first, the view of Aslan is only a shadow and a glimpse of fur, but as they get closer, after many steps, they see the animal face to face. Lewis identifies a significant fact about faith in this child's story: intellectual understanding need not precede the beginnings of faith.[7]

Isaiah 7:9 proclaims that if we do not stand firm in faith, we shall not stand at all. God alone is the invincible shield and fortress of those who have faith (Psalms 92:9-10). Even if mountains could uproot themselves and walk away from us, no power in the universe can make God's rock-solid love leave us (Isaiah 54:10).

To have faith means binding our own lives, through thick and thin, to the God forever bound fast to us in steadfast love.

The Hebrew authors hold before us Abraham and Sarah's story of faith. By faith, Abraham trusted God when he was promised the humanly impossible—a new homeland and descendants to outnumber the stars. By faith, Sarah bore a child when all past efforts had failed. Asked to let go of everything—their homeland and even their beloved child—and to cling to God alone, they went out in faith, not knowing where they were going (Gen. 15:6).[8]

We can never forget the lives of all those in the Old Testament, including the women. There are some women whom we all know, such as Sarah, Deborah, Esther, Judith, Miriam and others; however, there are women who were not so famous. These were women who, because of their socioeconomic status, did not fit the traditional model of spirituality. It does not mean their lives were insignificant. It simply means their life stories were not deemed relevant at a particular time in history for a particular group of people. These women are not forgotten. It is for us to rediscover their meaning and impact as role models of faith.

Journey of Faith

The call of faith is not once and for all. It comes again and again in our lives, demanding more each time, making concrete the first general call to life in daily events and in formal choices, leading us ever higher and ever closer to the final goal of the journey. Every step in our lives is an act of faith, every morning is a surprise and every sunrise a challenge. To face life is faith, to face life is the daily journey into the unknown.

The concept of faith development first emerged in the 1970's. It was primarily based around the research of James Fowler, who suggests six stages of faith development in the life cycle. His research opens up a new appreciation and understanding of the dynamics of faith throughout our lives.[9] Faith here is descriptive of a total life activity, a way of being, a foundational and fundamental stance toward existence that is enacted in the intellectual, moral and religious behaviors of everyday life.

In his book, *Faith and Belief*, Wilfred Cantwell Smith of Harvard University proposes that we understand faith as "an orientation of the personality, to oneself, to one's neighbor, to the universe; a total response; a way of seeing whatever one sees and of handling whatever one handles; a capacity to live at a more than mundane level; to see, to feel, to act in terms of a transcendent dimension."[10] More specifically, we can ask how, at different times in the course of the human life cycle, the structure of human faith evolves and changes, reflecting the demands and the challenges, the gifts and the limitations of each year. To hold the belief that faith is an ongoing process and not an accomplishment is to claim that the process is never over until it is over. Each season of the Christian year rehearses this truth: The Lord is ever on the road, his face set toward Jerusalem. Thus, at every season of the year and every season of our lives, we have a renewed invitation to join in the journey God-wards—which is the human journey.[11]

Mission and Faith: A Call to Transformation

Religiosity is not arrived at by successful mastering of factual material or by mere physical attendance at Christian or religious services, even though that environment is educational and enculturation has a positive effect on values held. Religion (faith) is best seen in the give and take of people, situations, experiences, in moments of quiet reflection and noisy action, in the stress of anxiety and depression, in confrontations with the needy (unloved and unlovable), as well as in the theological formulations of world views and actual witness.

We must remember that real and meaningful answers to the questions of religion are often found in our action and interaction with life. Youth, especially, see this as significant. They wonder why we do not live our beliefs more consistently. Faith, if it is to be useful, must find itself active and involved in the problems and tasks of living.

In *The Cost of Discipleship*, Dietrich Bonhoeffer (1906-45), a pastor of the reformed tradition, focuses on faith as our obedience to God, an obedience that creates a radically new kind of existence for us. True faith entails our courage to be transformed, to participate in the new being and existence of Jesus.

In Mark, we are challenged to be radically converted to Jesus. In John, we are invited to believe the word of those who know him; through faith, we experience for ourselves his presence and power (John 4:42). Thomas makes an act of faith in Jesus when he is shown signs, but those who believe without seeing are the ones truly blessed (John 20:29).

When we look at the ministry of Jesus, we see that it was precisely his role to raise faith in others. When, for example, the father of the epileptic boy comes to Jesus and asks in desperation, "If you can do anything, have pity on us and help us" (Mark 9:23), it is Jesus' rebuke that stirs up faith in the man, so that he cries out, "I do believe; help my unbelief" (v.24). In that moment, the father's act of faith enables him to share in the power of Jesus and his son is healed. Such episodes are typical in the gospels, where it is precisely Jesus' mission to summon people to faith.

Christian leaders and Catholic educators need to convey the good news of

Jesus in a way that speaks to people's hopes and deepest hunger. On the other hand, those just coming to faith need time to grow, to assimilate the faith; indeed, they may need to be allowed to go wrong more than once before they are able to make the faith truly their own.

Faith: Foundation of Discipleship

To speak of Mary as a woman of faith is to speak of her as a primary disciple. Is there no doubt that her "Fiat" is a profound act of faith? Mary heard the word of God—however the word presented itself to her—and she responded to it, kept it, pondered it over in her heart (Luke 2: 19, 51).

Karl Rahner, a leading Catholic theologian in the 20th century, emphasizes that parents and catechists can feel pressured into treating children as "miniature adults," who need to know every facet of the Christian faith. But precisely because they cannot assimilate the "who" of faith's doctrine on a meaningful level, children need, most of all, contact with positive images of God, modeled by loving adults who live their Christian faith in a committed way.

Through focusing on how Christian faith answers our deepest thirst for meaning, Catholic educators can help students to grow in deeper understanding of their faith, as well as in responsible freedom in living it.

The gospels teach us that we grow in faith precisely by praying for it as a gift: "Lord, help my unbelief" (Mark 9:24); "Lord, increase our faith" (Luke 17:5). Even our words are unnecessary in this kind of prayer, for the Spirit prays within us "with groans too deep for words" (Rom. 8:26). In this way, even our "suffering under the inward incapacity to pray is prayer. Waiting in the presence of God, being silent" in God's presence is prayer. Indeed, many realities become real for us only because we have prayed over them and struggled with them. As we stay faithful to this kind of prayer, our faith cannot help deepening.

Catholic educators are called to give witness to a living and mature faith. This faith must penetrate every dimension of their lives. Realizing we are human and weak, we believe that the support of our faith community will strengthen us to move forward. As Catholic educators, we believe that our faith gives us eyes to see all of humankind in a new light and inspires us to work for human solutions to the world's ills. Far from taking away from the world, our faith invites us to participate more actively in the world. Catholic educators face the challenge of translating the Christian faith into action in the world, of proclaiming it with the witness of their lives.

The most radical dimension of "faith lived" is that our faith is more than words. Our faith is expressed in a radical life on behalf of gospel values. As witnesses to gospel values, we are challenged to respond in a proactive and positive manner to shifting the perception and participation of the ordinary person to the meaning of value, dignity and respect of the human person, based on gospel values.

There is no doubt in our minds that our Christian faith can become a vital force in our world, if and when we are courageous enough to demonstrate in our lives the challenge of Jesus, found in the recording of Matthew 25:31-46. Catholic education invites students to become vital forces in the world to support the poor, hopeless and the marginalized. As disciples of Jesus, our students are called to live a life of faith which challenges all persons to strengthen the quality of life and promote positive gospel values for the 21st century.

To be disciples of Jesus means to be co-participants with God in bringing healing to a broken world and in working for the reign of God's kingdom among us.

Nurturing Faith

Sharon Parks states that faith is the activity of making meaning out of life in relation to the ultimate.[12] If the term, "faith," represents the activity of making meaning in relation to the ultimate and the term, "mentoring," represents a nurturing relationship, then "faith-mentoring" is a nurturing relationship which facilitates one's spiritual pilgrimage in relation to the ultimate.

"A faith mentor is a co-creator with God who, as a living representative of God's grace, participates in the relational, vocational and spiritual growth of other persons."[13]

As Catholic educators, we are called to be faith mentors. Parks has identified four roles of the faith mentor: guide, model, guarantor and mediator.[14]

A "guide" is a person who journeys through life with another, pointing out landmarks, modeling alternatives, supporting choices and interpreting life events.

A "model" is a person who, by word, action and presence, models a meaningful lifestyle, clarifies important life issues and provides guidance for deepening spirituality in a caring and accepting environment. This means spending time together and communicating with one another.

A third role of faith-mentoring is that of "guarantor": a person who guarantees another person's growth in a trusting relationship and accepting environment.

Another role for a faith mentor is "mediator" of the faith, a person who through observation, discernment and guidance, provides others an opportunity to clarify their relationship with God, to focus their direction and to shape their witness.

Faith-mentoring in the classroom is relational, incarnational and contextual. A faith mentor participates in the relational, vocational and spiritual growth of other persons. The context in which this growth occurs is multifaceted. Participants bring a variety of life experiences, cultural and ethnic differences, as well as their own unique personalities, to the relationships.

We cannot speak to young people today as we have in the past. Young people understand things, not simply through words alone, but through the effects produced in them by visual and aural stimuli. This results in new languages of communication. Pierre Babin encourages us to reflect on the influence of our environment, on the way we perceive and interact with our world. He believes that if we surround ourselves with limited models of acting and thinking, we will unconsciously adapt the same sort of action and thought. Babin encourages us to be open to the reality that learning is more than "content" and that "form" is the influential characteristic of learning in an audiovisual generation. The manner of presentation and the incorporation of the new audiovisual languages are what give form to the words of Christ.

Babin insists that communicators of the faith make the content "beautiful, attractive and tempting." Why? Because the "churchgoing tradition bears less and less weight" on young people today. Their faith is nourished, not by dogma, but by the fundamental forms and impulses of the experience of images and sound—the new languages of the audiovisual age.

Babin is concerned that we have mis-focused our concerns about the question: Why don't our children have faith? The problem, he says, is not "the absence of information and firm instruction, but the lack of interest in Jesus Christ and the failure of our hearts to be converted." Many hearts remain untouched. We, therefore, must opt for an audiovisual Catholic education environment, which appeals to the imagination.

Our students must experience our Christian faith; that is, feel it, see it and hear it deep within the core of their beings. The message must "vibrate" within them. In *The Era in Religious Communication*, Babin literally stretches his readers' minds to rethink ways of perceiving and experiencing "faith" through our ordinary environment of images, sounds and experience.[15]

Notes

[1] Harold A. Buetow, *The Catholic School: Its Roots, Identity, and Future* (Crossroad Press, 1988), pp. 15-17.

[2] *To Teach as Jesus Did* (NCCB #8, 14, 1976).

[3] Buetow, *The Catholic School: Its Roots, Identity, and Future* (Crossroad Press, 1988).

[4] Buetow, *The Catholic School: Its Roots, Identity, and Future* (Crossroad Press, 1988), p. 269.

[5] *Catechesis in Our Time* (#58, Flannery, vol. 2), p. 797.

[6] Pope John Paul II on November 5, 1985, to an audience with the International Association of Catholic Educators on the occasion of the 20th anniversary of Vatican II's "Declaration on Christian Education," as reported in *NC News Service*, 11/5/85, p. 12.

[7] Bailey V. Gillespie, *The Experience of Faith* (Religious Education Press, 1988).

[8] Mary Ann Fatula, O.P., "Faith," *The New Dictionary of Catholic Spirituality* (The Liturgical Press, 1993), pp. 386-390.

[9] The six Fowler stages of faith development are:

a. Intuitive Projective Faith

During this stage, children are dependent on significant people in their lives and the faith of those people.

b. Mythic-Literal Faith

School-age children are primarily identified here. The person in this stage takes on the community's stories and beliefs, but in a somewhat literal fashion.

c. Synthetic-Conventional Faith

This stage is typical of adolescence. In simple terms, this is the age of interpersonal relationships. Our teenagers' acceptance or rejection of the values we have tried to pass on to them is based more on a sense of righteousness than on their critical reflection. Individuals tend to be more conformist in their judgment-making than they are insightful.

d. Individuative-Reflective Faith

This stage appears in a person's 30's or 40's and is sometimes precipitated by a crisis in one of the important relationships so significant in the previous stage.

e. Conjunctive Faith

People in this stage feel they have it together. They have been able to bridge the various perspectives in the faith life into a meaningful whole.

f. Universal Faith. In Fowler's final stage, people express a certainty of that which is holy or transcendent, which is expressed in community through images, stories, and memories. These persons have a special grace which allows them to give of their entire being toward the universal Reign of Kingdom of God.

[10] Wilfred Cantwell Smith, *Faith and Belief* (Princeton University Press, 1979).

[11] Gabriel Moran, "Developmental Theories: Faith and Fowler," PACE 12.

[12] Sharon Parks, *The Critical Years: The Young Adult Search for a Faith To Live By* (San Francisco: Harper & Row, 1986).

[13] Ibid.

[14] Ibid.

[15] Pierre Babin, *The Era in Religious Communications.*

1. What Is Faith for Me?

The faith that is presented by the sacred texts as characteristic of Abraham is a very active, creative force that constantly moves him to bold and radical measures involving great risk. We are given to understand that Abraham took these risks out of an unshakable conviction that God is utterly faithful.

(Monika Hellwig, "A History of the Concept of Faith"
Handbook on Faith, p. 4)

Purpose

1. To clarify one's personal understanding of faith;
2. To discern how the scriptures can assist one in growing in deeper appreciation of his or her faith life;
3. To clarify understanding of the relationship of faith and Catholic identity;
4. To identify one or two specific ways to enhance the quality of faith development in one's personal life, the classroom and in our school.

Resources

1. Video Programs
   a. *Wake Up! Spirituality for Today* (Tabor) 90 minutes.
   The late Anthony de Mello, S.J., popular master story teller, combines the best traditions of East and West to amuse and illuminate the heart. Three 30-minute sessions on one cassette with guide: "How to Pray," "How to Be Real," "How to Love."
   b. *Beyond the Fences: A Visual Meditation* (1983, Liturgical Press) 11 minutes.
   This program, by Bonaventure Crowley, O.F.M., will help tear down the walls and fences that separate us from each other, from ourselves, and from our God. It is a powerful and poetic program.
   c. *Amie* (1986, Teleketics) 17 minutes.
   On assignment for her newspaper, Amie, a top photojournalist, becomes involved with the poor in the inner city and helps their plight make headlines. The city's mayor is threatened by Amie's truthfulness and concern for the powerless.
2. Books and Articles
   a. "Faith" by Michael Glazier (in *New Dictionary of Theology*, Liturgical Press, 1987).
   b. "Faith" by Michael Glazier (in *New Dictionary of Catholic Spirituality*, Liturgical Press, 1993).
   c. *Listening for God: Contemporary Literature and the Life of Faith*, edited by Carlson and Hawkins (Augsburg Press, 1994).
   d. *Handbook of Faith*, edited by James Michael Lee (Religious Education Press, 1990).

Preparation

1. Identify a comfortable environment to engage in reflection and dialogue.

2. Prepare a small prayer setting in the center of the room. Place the scriptures, one or two candles and a bowl or basket on the table.
3. Identify music appropriate for the reflection periods.
4. Have available a CD player or tape player for music, a VCR and monitor and an overhead projector or flipchart.
5. Print faith scripture quotes on individual slips of paper and place these in the basket or bowl.
6. Prepare a handout with seven to ten faith scripture quotes for teachers to take home for reflection.
7. Some possible faith scripture references are: Ps. 78:32, 37; Gal. 2:20, 3:26; Ps. 91:9-10; 2 Cor. 4:18, 5:7, 13:5; Mark 1:15; Rom. 3:3; Matthew 8:23-27; Gal. 5:22; Mark 4:35-41; Rom. 1:5, 16:26; Luke 8:22-25; John 4:50, 5:40, 5:47, 6:35.
8. Prepare an opening and closing prayer for the session.

Process

1. Open the meeting with a short prayer service.
   a. The biblical image is water. If possible, play a nature video of water or meditative water music as the teachers enter the gathering room. If neither are available, use pictures or posters of water scenes.
   b. Say a short prayer.
   c. Explain that a number of significant invitations to faith occur near water or in relationship to it. Two examples which come to mind are: the calming of the storm at sea (Mark 4:35-41); and Jesus walking on the water (Matthew 14:22-33). It is appropriate, therefore, that water is a significant symbol of our entrance into the Christian life—Baptism.
   d. Begin the session with a reading from Mark 4:35-41. (The video or music should continue during the scripture reading.)
2. Set the tone and direction of the session by highlighting the theme of each of the five sessions ("What Is Faith for Me?", "Nurturing Faith," "Journey of Faith," "Mission and Faith," and "Faith: the Foundation for Discipleship"). Open the discussion by sharing a few key ideas about faith, gleaned from the introductory article.
3. Pass around the basket or bowl and invite each teacher to take a slip of paper with a faith scripture quote written on it.
   a. Ask the teachers to spend three to five minutes reflecting on the quote, in light of the following questions (which may be placed on an attractive overhead transparency or written on a flipchart):
      - What does this quote mean for me today?
      - How might this quote relate to some of the personal stories we shared today?
   b. While the teachers are reflecting, play some soft meditative music. It is preferred that it be instrumental music (no lyrics) to avoid distraction. (three minutes)
   c. Invite the teachers to share their reflections, while the music continues softly in the background. (15 minutes)

4. Devote approximately 20 minutes to reflection.
   a. Ask participants to reflect on the following question:

      What is faith for you—in a general and/or religious sense? (three minutes)

   b. Invite the teachers to share their ideas. (five minutes)
   c. Ask the teachers to reflect on specific examples of how faith is or has been demonstrated in their personal lives or the life of a family member or friend. (three minutes)
   d. Invite the teachers to share their experiences or thoughts. (ten minutes)

Application

1. After each teacher has shared his or her reflection, open the discussion to the entire group with the following questions: (10 to 15 minutes)
   a. What common elements did we see and hear about faith as we shared our thoughts on the meaning of faith today?
   b. How might these insights enhance the quality of faith life and our understanding of Catholic identity in our school and classrooms and in our relationship with one another as colleagues?
2. As an option, use "Wake Up! Spirituality for Today," mentioned on p. 9. The entire video could be used, but a segment also may be appropriate as an opening or closing to the session.
3. After the group reflection, distribute the handout mentioned in Preparation #6, listing the seven to ten faith scripture quotes.
   a. Encourage the teachers to use this sheet as a three-minute reflection at the beginning and end of each day during the coming week. Teachers can read the quote in the morning when they awake or before they leave for school. By posting the scripture quotes on the refrigerator, doorway or other significant passageway in the home, there is a constant reminder.
   b. Encourage teachers to use the following questions as guides to reflecting on a scripture passage each day:
      - What new insights about my faith does this quote offer me?
      - How can the results of today's reflection assist me with enhancing faith life within my students?
   c. Explain that during the next session, the teachers will be invited to share some of the thoughts and reflections they had during the week.

Adjournment

Close the meeting with a prayer.

2. Nurturing Faith

> *However, the light and warmth of this awakening to God's personal love for us often can be followed by darkness, struggles, emptiness, and inner conflicts that seem to rob us of faith and closeness to God. Through these dark nights the Holy Spirit draws us to embrace our weakness and to surrender ourselves to the power of God's life in Jesus. As we grow in this mystical life, the very person of the Spirit prays in us with 'inexpressible groaning' (Rom 8:26), drawing us to cling wordlessly to God even when everything and everyone seem to betray us.*
>
> (Mary Ann Fatula, O.P., *The New Dictionary of Catholic Spirituality*, p. 389)

Purpose

1. To identify approaches to awaken faith in our students;
2. To explore the significance of environment for nurturing faith development;
3. To deepen teachers' and students' appreciation for the role and meaning of liturgy, art, symbols and music for nurturing faith;
4. To reflect on one's personal witness as a foundation for nurturing faith;
5. To clarify one's understanding of the significance of nurturing faith and Catholic identity of our schools.

Resources

1. Video Programs

   a. *Will Our Children Have Faith?* (1984, Tabor) 90 minutes.
   John Westerhoff asserts that parents must explore the roots of their own faith in order to understand how children build a strong faith. He explores the different pathways that various personality types often take as they respond to God in thought, action and prayer. The three 30-minute segments are titled: "Baptism: Remember Who We Are," "Made Not Born: Life in the Church," and "Pilgrimage: Living Out Our Baptism."

   b. *Cultural Blessings* (1993 Franciscan Communications) Six-part series.
   This is the third of the InnerAction series. The sixth session, "Celebrating Colors: A New Commandment," does not have an accompanying video. Suggestions are given in the facilitator's guide and participants' magazine.

   - "Touching Earth—The Word Is Among Us" 44 minutes.
   The beauty of Native American culture and spirituality will be experienced. The viewer will become more aware of what it means to be in harmony with nature and will gain a deeper appreciation for the "incarnation" of God.
   - "Caring Communities—Built on a Rock" 41 minutes.
   The viewer will connect with Hispanic Americans and come to appreciate their family and community strengths.
   - "Creating Energies—Until All Are Filled" 42 minutes.
   This is a time to ponder the European American strengths of individuality and creative industry. The best use of these talents contributes to the unfolding of human potential.

- "Liberating People—New Wine for the Banquet" 43 minutes.
  African American culture and spirituality, immersed in the tidal rhythms of oppression and freedom, find faith, hope, and love in celebration.
- "Living Reflections—The Light Within" 46 minutes.
  This session focuses on appreciation for the Asian American outlook on life as well as the gift of a contemplative soul. This quality of the soul helps in maintaining inner balance and is part of maturing for all Americans.
- "Celebrating Colors—A New Commandment"

c. *Art Shapes Faith Shapes Art.* (1993, Acta Publications) Two-part series.
Jean Morman Unsworth, a celebrated artist in her own right, has years of experience teaching art to children and adults. She has the unique ability to demonstrate the dynamic influences between the Christian faith and art throughout the ages. In this program, she uses hundreds of provocative artistic images to provide both an educational and a spiritual experience that will change forever how viewers approach art and religion.

- "Images of Jesus" 47 minutes.
  Segments on this tape include: Reading the Language of Art; Images of Jesus in History; Birth to Jerusalem; The Last Supper; Agony in the Garden and Crowning with Thorns; Way of the Cross; Crucifixion and Death; and Resurrection and Jesus Today.
- "Images of God, Mary and the Saints" 64 minutes.
  Segments on this tape include: Images of God; The Mother of God; The Madonna; The Mother of Us All; Canonized Saints; Everyday Saints.

2. Books
   a. *The Dynamics of Religious Conversion* by V. Bailey Gillespie (Religious Education Press, 1991).
   b. *Fashion Me a People* by Maria Harris (John Knox Press, 1989).
   c. *Teaching and Religious Imagination* by Maria Harris (San Francisco: Harper, 1991).
   d. *Environment and Art in Catholic Worship* (NCCB, 1978).
   e. *Spiritual Life: The Foundation for Preaching and Teaching* by John Westerhoff (John Knox Press, 1994).
3. A Gallup handout, "Six Basic Needs of Young People" (Appendix A).

Preparation

1. Identify a comfortable environment to engage in reflection and dialogue.
2. Have available a Bible, candle(s) and packets of seeds in a basket or bowl.
3. Prepare an opening and a closing prayer.
4. Duplicate the Gallup handout (Appendix A) and the reflection questions for assignment (see "Process," #3a).
5. Obtain a VCR and monitor.
6. Choose a video program related to the theme (see "Resources" for recommendations).
7. Review the options listed in the "Process" section and choose an appropriate approach to engage the teachers in reflecting on the theme of this session. Options may be used individually or combined, depending on the amount of time available.

Process

1. Open with a prayer and reflection on the scripture reading: "Sower and the Seed"—Matthew 5:13-23.
2. Set the tone and direction of the session by focusing on the scripture reading of the "Sower and the Seed" and its relationship to "nurturing faith" within the lives of our students. Use ideas from the introductory article as a guide.
3. Choose from among the following four options.

   a. Option I—15-20 minutes.

   Distribute the Gallup handout ("Six Basic Needs of Young People," Appendix A) regarding the nurturing of spiritual beliefs and practices of young people. Invite the teachers to read the statements and reflect on the following questions:

   - How do we address these needs in our school?
   - How does addressing these needs relate to the Catholic identity of our school?
   - How do these basic needs relate to the nurturing of faith?

   b. Option II—15 to 20 minutes.

   The nurturing of faith requires a deep sense of awareness and sensitivity to multicultural perspectives on how faith is nurtured and grows. This option is based on the six-part "Cultural Blessings" video series. A discussion guide is available with the series. These programs enable teachers to rediscover their own cultural roots of faith, while growing in understanding and appreciation of the spiritual values of others. As cultural diversity continues to grow, each believer is challenged to recognize and integrate the spiritual strengths of others, remembering that where there is room for growth, the Spirit is alive among us.

   Each video is divided into vignettes, which allows you to discern which elements of each 30-minute program should be presented to the group. (The program entitled, "Touching Earth—The Word Is Among Us," is especially appropriate.)

   After showing one of the video programs (in whole or part), you may ask the following questions, in addition to those recommended in the video study guide:

   - What is the message of this video for our school in nurturing faith in a multicultural environment?
   - What elements of this video would enhance our appreciation of environment and tradition as central to nurturing faith?
   - How does the message raise our consciousness to the importance of Catholic identity in a pluralistic society?
   - What steps might we take as Catholic educators for nurturing a multicultural perspective on expressions of faith?

   c. Option III—45 minutes.

   John Westerhoff, who has written prolifically about children and faith development, also has a video program—"Will Our Children Have Faith"—which is especially appropriate for this session. This three-part series offers teachers and parents an opportunity to reflect on the roots of our faith in order to

understand how to nurture a strong faith. In the series, Westerhoff explores different pathways that various personality types often take as they respond to God in thought, action and prayer.

Each program—"Baptism: Remember Who We Are," "Made Not Born: Life in the Church" and "Pilgrimage: Living Out Our Baptism"—runs 30 minutes.

Select one of these programs for the foundation of this session. The series study guide can assist the flow of the discussion. Questions from the above options can be incorporated into this session also.

d. Option IV—30 to 40 minutes.

Liturgical art and symbols stimulate the religious imagination to engage in artistic dialogue with various expressions of faith. The video series, "Art Shapes Faith Shapes Art," offers teachers an excellent opportunity to study the various expressions and interpretations of faith by artists throughout history. The series contains two 30-minute programs—"Images of Jesus" and "Images of God, Mary and the Saints"—each of which is divided into vignettes on religious themes which can be viewed individually.

Review the series and discern the specific segment desired for discussion. Questions appropriate for discussion are:

- How does art stimulate religious imagination?
- What does a history of religious art teach us about the expressions of faith over time?
- How does religious art today aid or hinder the religious imagination of ourselves and our children?
- How can religious art and symbols enhance the quality of Catholic identity in our classrooms and schools?
- Where are religious art and religious symbols in my classroom and/or school?
- What impact does the quality of the religious art and religious symbols have on nurturing an appreciation of faith in the lives of our children today?

4. If the Gallup handout (Appendix A) is not used as part of the session, it can be given to the teachers as a home reflection sheet for the week.

Adjournment

1. Close the session with a short prayer.
2. Give each teacher a packet of seeds from the special basket or bowl.
3. Encourage the teachers to place these seeds in a special place, as a symbol or reminder of our vocation to nurture the faith of our children as an important mission of our Catholic identity.

3. Journey of Faith

> *While our words and art forms cannot contain or confine God, they can, like the world itself, be icons, avenues of approach, numinous presences, ways of touching without totally grasping or seizing. Flood, fire, the rock, the sea, the mountain, the cloud, the political situation and institutions of succeeding periods—in all of them Israel touched the face of God, found help for discerning a way, moved toward the reign of justice and peace. Biblical faith assures us that God covenants a people through human events and calls the covenanted people to shape human events.*
> ("Environment and Art in Catholic Worship," *NCCB, 1978, #2)*

Purpose

1. To understand that faith is a process;
2. To understand the dynamics which influence new experiences of faith as we journey through life;
3. To be open to every person, event and experience as an opportunity to enhance the quality of our faith life;
4. To identify specific approaches to enable our students to understand that faith is a journey and both joys and sorrows constitute the quality and depth of our experience of faith.

Resources

1. Video Programs
   a. *Growing in Faith: Catholic Families Series* (1990, Don Bosco Multimedia).
   b. *Blink: Faith and the New Paradigm.* (1993, Mass Media) 17 minutes.
   This resource kit contains a 17-minute video and study guide designed for youth or adults to show how we can learn to welcome change and shape it out of the vision of our faith. Lesson plans are flexible and can be used in a 20-minute or one-hour session, or in a longer six-session format. The process is grounded in Biblical hope and promise. The six themes which reflect cultural changes are: Changing Lifestyles; Healthstyles; Economy; Environment; Relationships; and Media.
   c. *Cost of Discipleship* (1987, Hallel Communications) 30 minutes.
   This video on missionary spirituality tells the stories of Sister Anna Boland and Father Bunlert Tharashants.
2. Books and Articles
   a. *The Religious Life of Young Americans* by Gallup and Bezilla (Gallup Institute, 1972).
   b. *Life Maps: Conversations on the Journey of Faith* by Fowler and Keen (edited by Jerome Berryman, Winston Press, 1978).
   c. *Trajectories in Faith: Five Life Stories* by Robin Lovin, et. al. (Abingdon Press, 1980).
   d. "Parish and Fowler's Stages of Faith" by Marilyn Bowers Gorun (PACE #24).
   e. *Sharing Faith* by Thomas Groome (San Francisco: Harper, 1991).

f. *Telling Your Story, Exploring Your Faith* by B.J. Hateley (CBP Press, 1985).

g. "Christian Growth in Faith" by Dwayne Huebner (in *Religious Education*, Vol. 81, #4, 1986, p. 511 ff).

h. *Literature Through the Eyes of Faith* by Lundin and Gallagher (San Francisco: Harper, 1989).

i. "Life on the Road: The Development of Faith" by John McDargh (PACE #16).

j. "How is Faith Formed? A Group Dynamics Exercise" by Marvin Sawner (PACE #15).

3. "Faith Journey Graph" (Appendices B and D).

Preparation

1. Identify a comfortable environment to engage in reflection and dialogue.
2. Identify music appropriate for the reflection periods.
3. Have available a CD or audio cassette player.
4. Prepare an opening and closing prayer.
5. Have on hand a Bible and candle(s).
6. Obtain different types and styles of eyeglasses, e.g., sunglasses, blue, rosy and/or clear glasses, etc. Consider making a set of three pairs of paper glasses—blue, pink and clear—for each teacher. (Appendix C)
7. Duplicate the "Faith Journey Graph" handout. (Appendix B)
8. Duplicate handouts with the questions for reflection. (Appendix D)

Process

1. Open the meeting with a prayer. The biblical image for this session is sight—the ability to see, understand, accept and celebrate our journey of faith. Two possible scripture selections are:

   a. "The Man Born Blind" (John 9:1-41).

   b. "Conversation with Nicodemus" (John 3:1-21).

2. Introduce the theme of the session and point out the glasses, which are symbols of spiritual insight. Explain that at various times of our lives, we wear different colored lens glasses, which can affect how we perceive our lives, e.g., blue, rosy or clear. The same occurs in our spiritual lives regarding our journey of faith. (Appendix C)

3. Ask participants to spend some time in reflection.

   a. What is the color of our spiritual lens in relationship to various life experiences? How does our perception color our interpretation and response?

   b. Either one of the scripture stories (above) relates to our theme. There are some people who are spiritually blind. What impact does their or our spiritual blindness have on our experience of faith in our contemporary culture?

   c. What message does Jesus offer the people of his time regarding sight, conversion, faith and journey?

4. After the reading, invite the teachers to share their insights on the scriptural passages. (five to ten minutes)

5. Consider one or a combination of activities to help teachers to reflect on their personal faith journeys. The ultimate goal of these exercises is to raise teachers' consciousness to the dynamic and diverse process of faith development in each of our lives. By heightening our own consciousness, as teachers, we are able to be more sensitive and receptive to the diverse faith experiences in our students' lives. It is hoped that, as teachers, we will explore alternative approaches for nurturing faith and supporting faith journeys in light of our students' diversity.
6. To introduce the exercises, use information from the following:
   a. Because we forget all too easily the events and experiences which have shaped and continue to give meaning to our lives, learning and maturation suffer. What is needed is a way of recording this flux of present into past and questioning it, forcing it to yield up the secret of who we are and what is possible to us now, as we are nurtured and grow in our faith life. Religion, with its curious blend of personal and collective experiences, its myths and symbols, its maxims and mandates, is a social manifestation of something which individuals are necessarily about, whether they participate in a common faith or attempt to privatize their search as much as possible. Religious growth depends to a great degree on our ability to get in touch with the intensity, the succession and the flow of personal experience. Keeping a journal, or mapping our faith journey (Appendix B), creates an accessible record of the dialogue and growth of the inner person and outer world.
   b. An American philosopher once remarked that the person who does not know history is destined to relive it. So, too, if we do not know ourselves, if we do not have a perspective on our individual faith life history, we will find many repeating patterns developing in our life. Creating a written record of our faith experiences is one way of seeing where we have come from and learning the directions in which we want to go. Helpful rhythms and destructive patterns can both be recognized and dealt with more effectively, often simply because of the increased consciousness of them which results from externalizing them in graphs, symbols and/or in writing.
   c. This session is an opportunity for us to explore our personal faith journey. Just as life is punctuated with sweet moments and sour ones, acceptance and rejection, growth and diminishment, so also, we find similarities with our experience of faith and religion. This exercise is a structured way of helping us to view our faith journey with its ups and downs. The graph is a dynamic way of charting our faith course.
7. Choose from these options.
   a. Option I

      Distribute to each teacher a "Faith Journey Graph" (Appendix B). Invite the teachers to spend ten to 15 minutes graphing their charts. Consider playing some soft gentle mood music during the silent period.

      When the teachers are finished with their graphs, invite them to reflect and identify any new insights about their faith journeys.

      Select from the following questions to assist with the reflection process. (five to ten minutes) (Appendix D)

      - What does my graph tell me about my faith journey?
      - Do I see any patterns in my faith journey? What are they?

- What event, experience or person influenced my faith journey at particular moments in life?
- Which event, experience or person was most significant? Why?
- What does my graph communicate to me about where I am in my faith journey today? Who is influencing my present position?
- How does graphing my journey help me to support and nurture the faith life of my students and colleagues?

Invite the teachers to share all or some of their "Faith Journey Graphs." It is important to point out to the teachers that this is a **listening** session, not a discussion session. There are no right or wrong answers. This sharing time offers an opportunity to reflect on how an individual has perceived his or her faith journey and what he or she has learned or continues to question and struggle with today. This is an opportunity to listen, acknowledge and support one another. Consider sharing in smaller groups or at tables.

This session could become quite in-depth. You may wish to advise the teachers to spend only three or four minutes sharing their graphs. No questions or comments are expected after each story. However, when all the stories are shared, ask one or more of the following questions: (10 minutes)

- What have I learned about faith journeys as I listened to my colleagues' faith life stories?
- Are there common elements running through our stories? If so, why do I think so?
- Are there differences between the faith life stories of women and men? Describe.
- What elements in our environments (family, neighborhood and school) supported our faith journeys?

After the discussion, ask these key questions: (10 minutes)

- How does this reflection assist me/us in creating a religious environment, which is supportive for nurturing the faith journeys of our students in the classroom and within the school?
- What steps do I/we need to take to enhance the quality of faith journey among our students?
- What new insights do I/we have about the significance of nurturing faith journey and its relationship to the Catholic identity of our school?

b. Option II

You may decide to use a video program for this session. (See "Resources" for ideas.)

Adjournment

Close the session with a prayer service.

1. The scripture reading is from Ps. 139. This Psalm celebrates God's continual support and presence in our lives. God is near. God never lets us down.
2. You may wish to select a few of the sections of the Psalm and have sides alternate the sections.
3. Call the attention of the teachers to the diversity of glasses on the table. If you made paper glasses, distribute one set to each teacher. Explain that these glasses

are our faith symbol for the week. These glasses can be placed in a special location (home, school or car) as a sacramental for meditation on how we are experiencing, interpreting and responding to our vocation to grow in faith and trusting in an ever-loving, caring and present God.

4. You may wish to refer back to the scripture passages and have teachers share their personal insights.
5. Say a short prayer.

4. Mission and Faith: A Call for Transformation

> *Finding ourselves; renewing ourselves. And realizing that because we have faced brokenness and come through it dancing and rejoicing, we are today's prophets. We are today's messengers bringing good news to the world. Transforming is the step where we recognize that the past is alive in the present. Transforming is the step where we gather up the richness of previous centuries and previous steps and offer that richness to the world.*
>
> (Maria Harris, *Dance of the Spirit*, p. 181)

Purpose

1. To reflect on the relationship of mission and faith;
2. To grow in understanding that faith is active not passive;
3. To understand that faith is more than content (what I know and believe), faith is action (how I share in the partnership in the transformation of the world in light of gospel values);
4. To discern concrete ways to participate in incarnating the gospel values within my community;
5. To identify specific ways to demonstrate to students that faith and action are elements essential to the mission of the church.

Resources

1. Video Programs
   a. *The Power of Vision.* (Joel A. Barker) 30 minutes.
   This video highlights important elements for creating a vision for one's organization. The starfish story is an excellent vignette for a prayer service or closing program reflection. May be available in your diocesan media center, or through ChartHouse International (1-800-328-3789).
   b. *The Global Brain.* (1985, Mystic Fire Videos) 35 minutes.
   This presentation explores the theory that the earth is an integrated, self-regulating, living organism, and asks what function humanity might have for this planetary being.
   c. *A Man for All Seasons.* 120 minutes.
   This video highlights the last years of the life of Thomas More. Several video segments are appropriate to decision-making processes. This video can be acquired through your local video store.
   d. *Fire in the Pew.* (1987, Oblate Media) 29 minutes.
   "You can't have fire in the pews if there is ice in the pulpit." This quote is indicative of the content of this video. Essentially about Black Catholic worship, it speaks to all, calling us to put ourselves into our Eucharistic experiences.
   e. *Flo and Charlie.* (Teleketics/Franciscan Communications) 28 minutes.
   This is the story of a man and woman forced to live on the streets and how the bond of friendship is key to their survival. Interspersed throughout the film is documentary footage of actual situations of homelessness.

f. *I Was Hungry...A Caring Response.* (1990, Teleketics) 23 minutes. Filmed in San Francisco, the film highlights the work of the St. Anthony Foundation, addressing the physical, emotional, and spiritual hungers of those who live in poverty.

2. Books and Articles

a. *Struggles for Solidarity,* edited by Getz and Costa (Fortress Press, 1992).

b. *Catholic Social Teaching* by Henriot, DeBerri and Schultheis (Orbis Books, 1985).

c. "Nurturing Justice and Developing Faith: Reflections on the Social Dimensions of Fowler's Stages" by Padraic O'Hare (PACE #14).

3. Handouts

a. "Social Justice" (Appendix E).

b. "Twelve Major Lessons" (Appendix F).

Preparation

1. Identify a comfortable environment to engage in reflection and dialogue.
2. Have available the scriptures, candle(s) and a packet of salt and a small candle for each teacher.
3. Duplicate the handouts—"Social Justice" (Appendix E) and "Twelve Major Lessons" (Appendix F).
4. Obtain a VCR and monitor and an overhead projector or flipchart.
5. Choose an appropriate video program (see "Resources"), if desired.
6. Prepare an opening and closing prayer.
7. Prepare the closing scripture reading (from Matthew 5:13; 14-16).

Process/Action Plan

1. Open with a prayer.

   The biblical image for this session is "The Reign of God." The scripture reading is from Matthew 25:31-46. These passages illustrate the dynamics of mission and faith. The message is one of active versus passive presence in the world. Here, transformation is communicated as our vocation.

2. Introduce the theme of the session: "Mission and Faith: A Call for Transformation."

   a. Distribute a selection of quotes for reflection and dialogue (Appendix E).

   b. Prior to the reflection, share some of these ideas.

   - Since Vatican II, statements by Pope Paul VI and Pope John Paul II, by Synods of Bishops and by regional and national conferences of Bishops and leading women and men theologians have helped to clarify the role of the church in meeting its new responsibilities in a rapidly-changing world. We have been made acutely aware that the search for God's word in the events of history is not a simple task. The church insists that God calls Christians and communities to be both "hearers" and "doers" of the word. Christians who are faithful to the gospel will be engaged in an ongoing "incarnational" process, which involves three separate moments.

(Place the following on an overhead transparency or newsprint.)

Evaluation and analysis of their contemporary situation.

Prayer, discernment and reflection, bringing the light of the gospel and teachings of the church to bear on the situation.

Pastoral action, which fights injustices and works for the transformation of society, thus laboring to make the "reign" of God a reality.

- It appears that only since the Second Vatican Council, and especially since the document entitled, "The Church in the Modern World" (Vatican II), that our consciousness has been heightened to the relationship of mission and faith.

c. Refer to the quotations on the handout (Appendix E) and note that they may spark our religious and moral imaginations. Ask the teachers to reflect on **one** of these quotations and to consider these questions: (five minutes)

- How do I interpret the message of these quotes for myself?
- What is the challenge for me?
- How is this approach to faith similar to or different from how I was educated about faith as a child?
- Do the quotes make me uncomfortable in thinking about transformation and social justice as imperative elements of faith development today?

d. Have the group spend about ten minutes sharing insights.

3. Option I

Integrate a video program into this session. The following (also listed in "Resources") are a few suggestions. Check with your diocesan media center for additional recommendations of video programs which illustrate the importance of social justice and lived gospel values today.

a. "Power of Vision" encourages businesspersons and educators to articulate their vision of the future if transformation and change are to occur within their organizations. As Catholic educators, we need to have a clear understanding of how the gospel message can transform contemporary culture. We need to believe that we can have a proactive and positive role in bringing about the transformation, no matter how big or small our contribution. Segments of this program are appropriate for this session.

b. "The Global Brain" presents a stimulating series of images that demonstrate the influence and impact of our individual and communal decisions on the evolution of the world. Segments of this video can be used to demonstrate that the transformation of the world is in process. Our question and concern is: What is our Christian responsibility, as faith-filled persons living out gospel values, to our evolving ecological, social and political world?

c. "A Matter of Conscience" presents highlights of the feature film, "Man For All Seasons," based on the play by Robert Bolt. The significance of this program is that it emphasizes the dynamics of faith commitment when faced with a challenge "to take a position based on faith." Although we may not be asked to give our lives for what we believe, the current world order demands that, as Christians, we participate in the transformation of the world. This requires that we assume a positive and proactive stance. What are our challenges?

4. Option II

   In their book, *Catholic Social Teaching: Our Best Kept Secret*, Henriot, DeBerri and Schultheis offer 12 major lessons that can be gleaned from the social teachings of the Catholic Church. Use some of these references as a basis for cooperative study and later discussion (see Appendix F).

   Suggested discussion questions are:

   - What challenge do these documents offer my faith life?
   - Is it possible for me to respond to some of these challenges in some practical ways today?
   - How can I heighten my students' awareness of these challenges?
   - How can I demonstrate to my students that these challenges are an important dimension of my lived faith? This is not a luxury of a few to actualize, but a commandment for us all.

Adjournment

Close the session with a prayer service.

1. The scripture passages from Matthew 5:13 ("Salt of the Earth") and Matthew 5:14-16 ("Light of the World") are appropriate to our mission.
2. Present one or both symbols—salt and a candle—to each of the teachers. Encourage the teachers to reflect on one or both as a symbol of our ongoing conversion to integrate faith and action today, find ways to integrate symbols into classroom life, and encourage them to identify specific ways to heighten our students' consciousness of the dynamic of faith and action as essential to our faith life.
3. End with a prayer.

5. Faith: The Foundation for Discipleship

> *For if education is meant to challenge the world, it is Christ Himself who challenges teachers, as well as students, to give up their defenses and to become available for real growth. In order to come to this conversion, which is the healing of our scotomas, we might be thrown from our horses and be blind for a while, but in the end we will be brought to an entirely new insight, which might well bring about a new humanity in a new world.*
>
> (Henri J.M. Nouwen, *Creative Ministry*, p. 20)

Purpose

1. To clarify the meaning of discipleship;
2. To name particular qualities and characteristics of being a disciple in our contemporary world;
3. To understand that discipleship is a life-long faith journey;
4. To identify the role of Catholic schools in the formation of modern-day disciples;
5. To identify how the five faculty sessions enhanced our understanding of the Catholic identity of our school.

Resources

1. Video Programs

   a. *Sister Thea: Her Own Story.* (1991, Oblate Media) 50 minutes.
   Months before her death, Sister Thea Bowman speaks of her childhood, family, her calling, and her aspirations with candor and sensitivity. Many people, whose lives have been touched by this remarkable woman, give testimony to her short, but well-lived life.

   b. *Winter Rain: Six Images of Thomas Merton.* (1984, Paulist Press) 55 minutes.
   This is a play about Thomas Merton written by Dr. Anthony Padovano and portrayed by Michael Moriarity. The six images reflect different periods in Merton's life: 1) Merton's journey to Gethsemane; 2) Merton's movement toward greater social involvement and deeper spirituality; and 3) his final journey toward integration.

   c. *Romero.* (1989, Four Seasons) 120 minutes.
   The late Raul Julia as Romero portrays this modern hero and martyr. Oscar Romero, in defense of the poor in El Salvador, fought with the only weapon he had—truth.

   d. *Heroic Witness.* (1987, Hallel Communications) 28 minutes.
   This video treats paragraphs 9-21 of *To the Ends of the Earth* and tells the stories of missionaries Bishop James Walsh and Sister Idana.

   e. *Dietrich Bonhoeffer.* (1982, Paulist Press) 55 minutes.
   This documentary explores Bonhoeffer's life and times in chronological fashion from his time in America through his death at the hands of the Nazis.

   f. *Clare of Assisi.* (1993, Oblate Media) 67 minutes.
   Through a one-woman play of the life of St. Clare of Assisi, this video depicts this first woman's struggle to write and have approved her vision for her order, the Poor Ladies of San Damiano.

g. *Hildegard of Bingen.* (1994, Gateway Films/Vision Video) 52 minutes. One of the most remarkable women of the Middle Ages — an Abbess and woman of God, a visionary, naturalist, playwright, mystic, political moralist, and composer — Hildegard was put on trial by the church in 1148. This video recounts the events leading up to the trial, and the trial itself.

2. Books

a. *The Fine Art of Mentoring* by Ted Engstrom (Wolgemuth & Hyatt Publishers, 1989).

b. *Mentoring* by Edward Sellner (Ave Maria Press, 1990).

c. *Images of Faith (Spirituality of Women in the Old Testament)* by Judette Gallares (Orbis Books, 1992).

d. *In the Midst of His People* by Crisler and Mosle (Rudi Publishing, 1994).

e. *Edith Stein: A Biography* by Waltraud Herbstrith (Harper & Row, 1985).

f. *Julian: Woman of Our Day,* edited by Robert Llewelyn (Twenty-Third Publications, 1985).

g. *Generous Lives: American Catholic Women Today* by Jane Redmont (William Morrow, 1992).

3. Handouts

a. Opening Prayer, "Canticle of Mary" (Appendix G).

b. "Faith Integration" (Appendix H).

Preparation

1. Identify a comfortable environment to engage in reflection and dialogue.
2. Prepare a small prayer setting with all the previous symbols used (Bible, candle(s), glasses, salt and seeds).
3. Include a picture or statue of Mary in the prayer setting.
4. Prepare a closing prayer.
5. Obtain a VCR and monitor, CD or audio cassette player and an overhead projector or flipchart.
6. Select soft meditative music.
7. Choose appropriate video programs (see "Resources").
8. Duplicate the "Opening Prayer" handout (Appendix G) and the "Faith Integration" handout (Appendix H).

Process

1. Open with a prayer service.

a. The biblical image is Mary. In the important Marian document written by Pope Paul VI, "Devotion to the Blessed Virgin" (February 1964), Mary is spoken of as a disciple of Jesus. The Holy Father's statement is a reflection taken from St. Luke's gospel; it is an encouragement for the faithful believer to imitate Mary in the call to discipleship:

> *Rather she is held up as an example to the faithful for the way in which, in her own particular life, she fully and responsibly accepted the will of God, because she heard the word of God and did it, and because charity and spirit of service were the*

driving force of her actions. She is worthy of imitation because she was the first and most perfect of Christ's disciples.
("Devotion to the Blessed Virgin," p. 26)

Mary sums up our longing and searching for God. She is the first to believe in Jesus Christ and the first to be saved from evil and death. She shows us the way of the true Christian life. Following the example of her faith, poverty of spirit and attentiveness to the Lord, we find a model for our own discipleship. The most complete expression of Mary's discipleship is in her "Fiat" and the Magnificat, or "Canticle of Mary" (Bert Buby, *Mary, Model of Discipleship*).

b. Distribute copies of the "Canticle of Mary" (Appendix G) for the gathered faith community to say together.

2. Introduce the theme of the session by noting that "faith as discipleship" is a culmination of our reflections on faith as a foundation for our Catholic identity. In this session, we wish to celebrate all those persons who have modeled discipleship for us. We explore ways to enhance the quality of our students' vocations as disciples.

3. Share the following insights with the teachers.

   a. Those who followed Jesus were known as "disciples." This word appears 250 times in the New Testament. A disciple is someone bound to another in order to learn, thus, an apprentice to someone in a trade or profession. There is no question that Jesus gathered a group of disciples around him and sent them out as his co-workers to proclaim the coming of the reign of God. The call to discipleship demands a radical conversion, a religious conversion to Jesus, often symbolized by leaving behind one's possessions. Discipleship also means following Jesus by sharing his ministry. Discipleship is one of service. Jesus sent the disciples out to heal the sick, to cast out demons and to proclaim that the kingdom of God was at hand (Mark 6:7-13; Luke 10:2-12).

   b. Finally, discipleship means a willingness to love others with a sacrificial love. The disciples are to share whatever they have with others (Luke 6:30). They are to take the last place and serve others (Mark 9:35). Their love of others is to be all-inclusive, placing others first, yielding to them and being willing to bear insult and injury (Matthew 5:38-42).

   c. Discipleship means a personal following of Jesus that affects every dimension of human life. It shapes one's attitude on family, friends, work, culture and understanding of religion. We can look around us today and see men and women who are modeling and have modeled for us authentic discipleship in our contemporary world—Christian communities, like the Catholic Worker, l'Arche, Soujourners, Taize, the Little Brothers and Little Sisters of Jesus, and Sister Thea Bowman, Archbishop Oscar Romero, Dorothy Day and many other hidden and unassuming women and men in our faith communities, who move forward without much attention and/or fanfare. What can we learn from all of these holy women and men (Mary Ann Fatula, O.P., "Faith" in *The New Dictionary of Catholic Spirituality*)?

4. Invite the teachers to reflect for a moment on the women and men they know, who have been a model or mentor of discipleship for them.

   (Allow for two or three minutes of quiet reflection.)

5. Ask the group to share about their models or mentors. (10 minutes)

6. Play a video program that illustrates modern-day discipleship. The "Resources" section lists some suggestions. Contact your diocesan media resources center for other recommendations.
7. After viewing one of the programs, in whole or in part, ask the following questions:
   a. How would I describe this person as a disciple?
   b. What qualities in his or her life are worth imitation?
   c. What was his or her "cost of discipleship"?
   d. What new insight have I gleaned by reflecting on this person's life?
   e. What challenges are placed before me to be an authentic disciple within my particular cultural context?
8. Continue with a discussion of mentors of faith.
   a. Explain that one of the primary goals of a Catholic educator is to mentor our students toward authentic discipleship. This is an important dimension of the Catholic identity of our schools. A mentor provides modeling, close supervision on special projects, individualized help in many areas—discipline, encouragement, correction, confrontation and a calling to accountability.
   b. Invite the teachers to reflect for five minutes on the following questions:
      - Who have been the mentors in faith in my life?
      - What were their qualities and/or characteristics?
      - What qualities and/or characteristics do I have to enable me to be a mentor in faith to my students?
      - How can my colleagues assist me in enhancing my faith-mentoring skills?
      - How can I assist my colleagues in enhancing their faith-mentoring skills?
9. List the responses to the questions on an overhead transparency or flipchart and guide the faith community through an open discussion. (five to ten minutes)
10. Divide into small groups. Ask each group to suggest strategies for the entire faculty to develop discipleship in our students. Select three strategies that the entire group agrees to focus on.
11. Ask the group:
    a. What challenges do we see ahead of us during the coming year, in light of the strategies selected?
    b. What concrete action is demanded of us now?
    c. What difference do we hope to realize in our lives, in students' lives, in our classrooms and school within the year, based on our collaborative effort for mentoring toward authentic faith expression and development?
12. Lead a discussion of these questions.

Application

1. Distribute the "Faith Integration" handout (Appendix H).
2. Invite the faith community to reflect for a few moments about our discussions during the past five sessions.
3. Ask the teachers to draw a symbol or picture which summarizes their new insight(s) about the importance and meaning of faith in our contemporary culture.

   (Play soft mood music in the background while the teachers are completing this exercise. Allow three to five minutes.)

Adjournment

Close with a prayer service.

1. Let the music continue to play.
2. Invite each teacher to share his or her symbol and/or picture. (approximately 30 seconds each)
3. Lead the group in singing a song familiar to all the teachers.
4. Collect the symbols and/or pictures and have one copy made of each.
5. Return the symbols/pictures to the teachers and encourage them to display their own in a significant place for frequent reflection during the year and for continuing commitment to nurture personal, students' and colleagues' faith lives.
6. Consider saving the copies of the symbols/pictures and using them towards the end of the year for reflection:
   a. What difference has the process and reflection on faith life meant to my personal life and the lives of my students and colleagues?
   b. What new experiences excite me about the meaning of faith and life?
7. End with a prayer.

Coming to the End: Sustaining Identity

Institutions, like people, are not static. There is growth and change around some core that defines who we are—our identity. While there is an essential, recognizable "something" about a person, or an institution, when there is life, there is change as well. People are always gaining new knowledge and understanding, acquiring skills and shedding bad habits. We are always becoming—becoming more of who we were meant to be. The same is true of an institution because it is made up of human beings. In that sense, the Catholic school will always be an institution in process, defining and redefining its identity. A school can not complete a program designed to deepen awareness of its Catholic identity and then collectively say, "Ah! Now we have it! We are done with this issue" any more that a person can say, "This is me. I'm set. No changes ever."

That said, it seems impossible to schedule a final meeting about Catholic identity. On the the other hand, the faculty has spent many past meetings taking a deeper look at the Catholic identity of the school. It is possible to have completed every meeting in every module of *As We Teach and Learn: Recognizing Our Catholic Identity*. The end of the program has come. It does make sense to mark the occasion in some way.

As a result, the suggestion here for a meeting or for particular events is entitled **Sustaining Identity**. However you choose to mark the end of participation in *As We Teach and Learn: Recognizing Our Catholic Identity*, the work now is to sustain it, keep it going, continue the awareness, define it again for new members of the community.

Here are some suggestions to mark this occasion.

1. A Faculty Meeting

Since *As We Teach and Learn: Recognizing Our Catholic Identity* primarily engages the faculty, they are the people who should reflect and celebrate this time. Faculty should be involved in the planning and implementation of this meeting.

Purpose:

To evalute growth in recognizing the key characteristics of Catholic identity

To celebrate accomplishments

To consider the sustaining dimension

Preparation:

1. Read through the entire plan for the meeting to organize and select activities which are appropriate.
2. Invite faculty members to write a brief reflection on the following questions:
   - What have I learned?

- What surprised me?
- What has changed in our school, my classroom as a result of the focus on Catholic identity?
- What was most difficult?
- What knowledge do we still need?

Ask teachers to turn in their responses ahead of the meeting. A teacher or principal can receive the reflections. Copy the notes for the whole faculty. (Let teachers know the notes will be copied. Names can be omitted.)

3. Each module might be represented by a sign or symbol. Ask teachers to bring something to the meeting which symbolizes one of the six characteristics or an activity or event that happened during the program. Let people use their imagination.
4. Invite one faculty member to serve as the reflector or discussion leader. The principal could also serve in this capacity.

The Meeting

Opening Prayer:

The beginning of the **Magnificat of Fidelity**[1]

Embrace, my soul
those who turn to God, wondering.
Companion, my spirit.
those who are kind.
Age after age God summons witnesses.
Age after age people respond.
Age after age holiness seasons creation.
O God, you are that holiness,
lifted up, exalted, and celebrated by those who love you.

Discussion:

1. Allow time to read "reflection notes." The notes should present topics for discussion and reveal different responses. Let the notes shape the agenda for discussion. Take time with the conversation.
2. Consider sustaining: List all the synonyms for the word "sustaining" the group can suggest on a large piece of newsprint.

Discuss:

- What normal things do people do to "sustain" their lives?
- What things do we do to *sustain* our health? to *keep* our relationships *alive*?
- What *sustains* us as teachers? What new things have we learned to *strengthen* our teaching? Who supports us? Nourishes us?

3. A little ceremony of symbols: Ask teachers to present the symbol they have chosen and tell what meaning it has for them. The items might then be grouped in the center of a table.

[1] Ann Johnson (1991). "Miryam of Jerusalem." *Teacher of the Disciples*. Notre Dame: Ave Maria Press.

4. Summarize: The person chosen ahead of time should help the group summarize the ideas from the discussion. Invite comments from any members of the group.
5. Planning (optional): If you choose to move from celebrating accomplishments to beginning a new planning cycle, that work would fit nicely here.

Closing Prayer: the conclusion of the **Magnificat of Fidelity**

You remember your saints and sages of old.
The good they accomplished lives on.
You sustain your saints and sages alive in the world today,
encouraging them, clearing their way.
You lift up those newly come to your teachings.
Like newborn babes you cherish them softly.
Clarify their plans, strengthen their efforts,
deepen thier commitment.
Let them soar as though they flew on the wings on an eagle.
Let them run swiftly and never grow weary.
Let them learn well and find friendship among us
in order that they may walk the long walk
and never grow faint.
Grant a good life to the true of heart.
We cast our lot among them,
let none of us be put to shame.
'Blessed are you, our God, Loving Companion,
teacher of all you call to your side,
who sustains and encourages good people.'

2. Activities with Parents

Try an action research project. Mid-year, in anticipation of the conclusion of this program, interview parents about what they think makes a school Catholic. What are the signs and symbols they notice? What are they aware of? What do they expect? Bring the results of your interviews to the faculty. Share the information with parents at one of their meetings. What work is left to do? Make a plan for future activities.

3. Activities with Students

Ask students: what they think makes a school Catholic. Plan an assembly for Catholic Schools Week, or the closing school assembly and ask students to depict their understandings in some way—drama, art, song.

4. A Concept Chart

Post a Concept Chart on the faculty room wall, in classrooms or in the central office. To keep key concepts fresh and alive, post a chart of the characteristics you have studied. Refer back to the concepts from time to time, when they naturally come up in discussion. Other characteristics might be added to the chart.

Assessment of the Catholicity of the School

School Planning Form

Directions: Each participant will need a copy of the completed Summary Form found in the Assessment Package. Take some time to look at the perceptions of your faculty colleagues as summarized on the form. Working as a group and using newsprint to show responses, address the following questions.

STRENGTHS

1. Which areas appear to be areas of strength?
2. List some activities, behaviors, events, etc., which clearly show that these areas are being implemented in various classrooms and school-wide.
3. How can we continue to keep these areas strong?
4. Do our "publics" know about these areas of strength? List some ways we could increase their awareness.

FOCUS

1. Which areas appear to be areas of challenge?
2. Why?
3. Do we see this as a need? Do we need more information?
3. What could help us address these (i.e., inservice*, resources, etc.)?
4. List some activities, events, behaviors, etc., which exemplify these areas.
5. Discuss ways in which these areas could be implemented in classrooms, school-wide.

NEXT STEP

1. What is our next step? Make a plan of action which includes: What, Who, When, How, $. Think: What is our desired outcome in this area?

** NCEA has developed modules for each major area of assessment*

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Appendix A

Gallup Handout

Six Basic Needs of Young People

In his book, *The Religious Life of Young Americans*, George H. Gallup presents a compendium of surveys on the spiritual beliefs and practices of teenagers and young adults. He indicates that helping young people meet their spiritual needs is a matter of supreme importance to the health of our society. However, finding ways to nurture young adults also is crucial to the future of our religious institutions. It is not an overstatement to say that the depth and vitality of the religious life of America in the year 2000 and beyond will depend upon the success today of the nation's churches, synagogues and other faith communities in assessing the role religion plays in the life of its young people (The George H. Gallup International Institute, 1992).

1. The need to believe that life is meaningful and has a purpose.
2. The need for a sense of community and deeper relationships.
3. The need to be appreciated and loved.
4. The need to be listened to—to be heard.
5. The need to feel that one is growing in faith.
6. The need for practical help in developing a mature faith.

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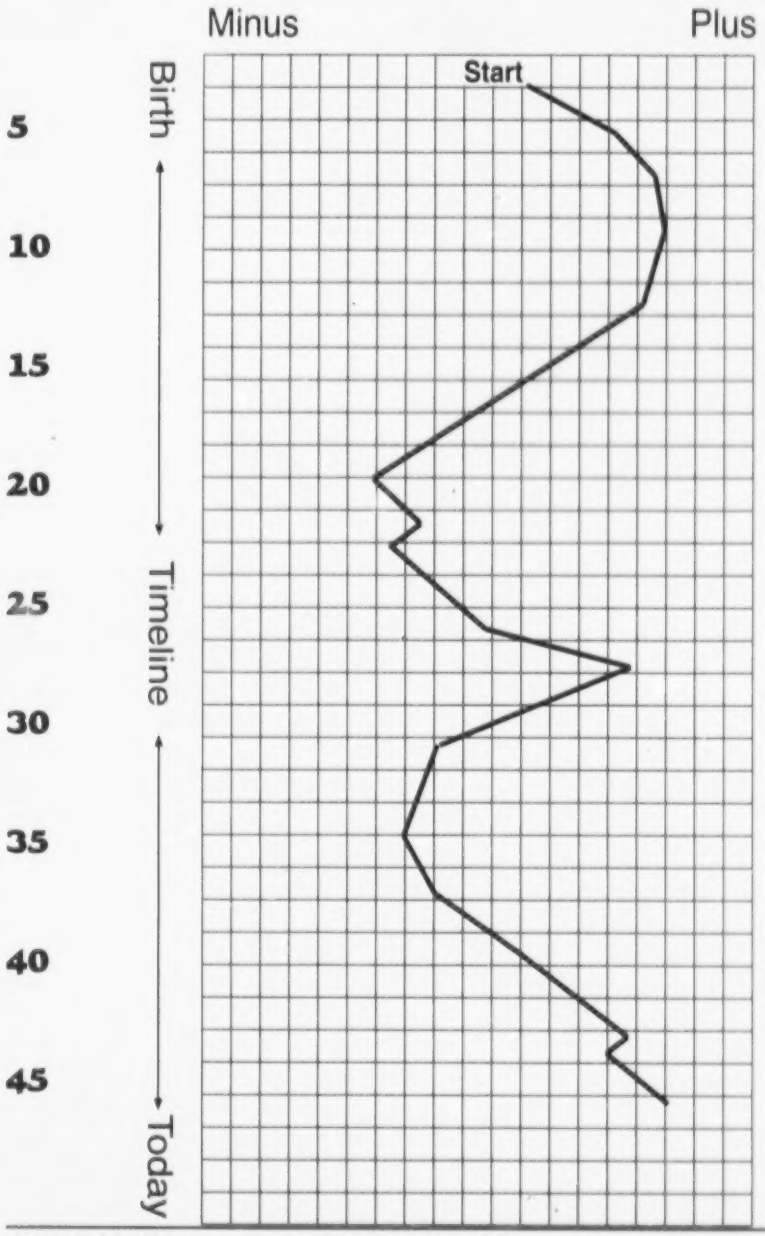
Appendix B.1

My Faith Journey Graph—Directions

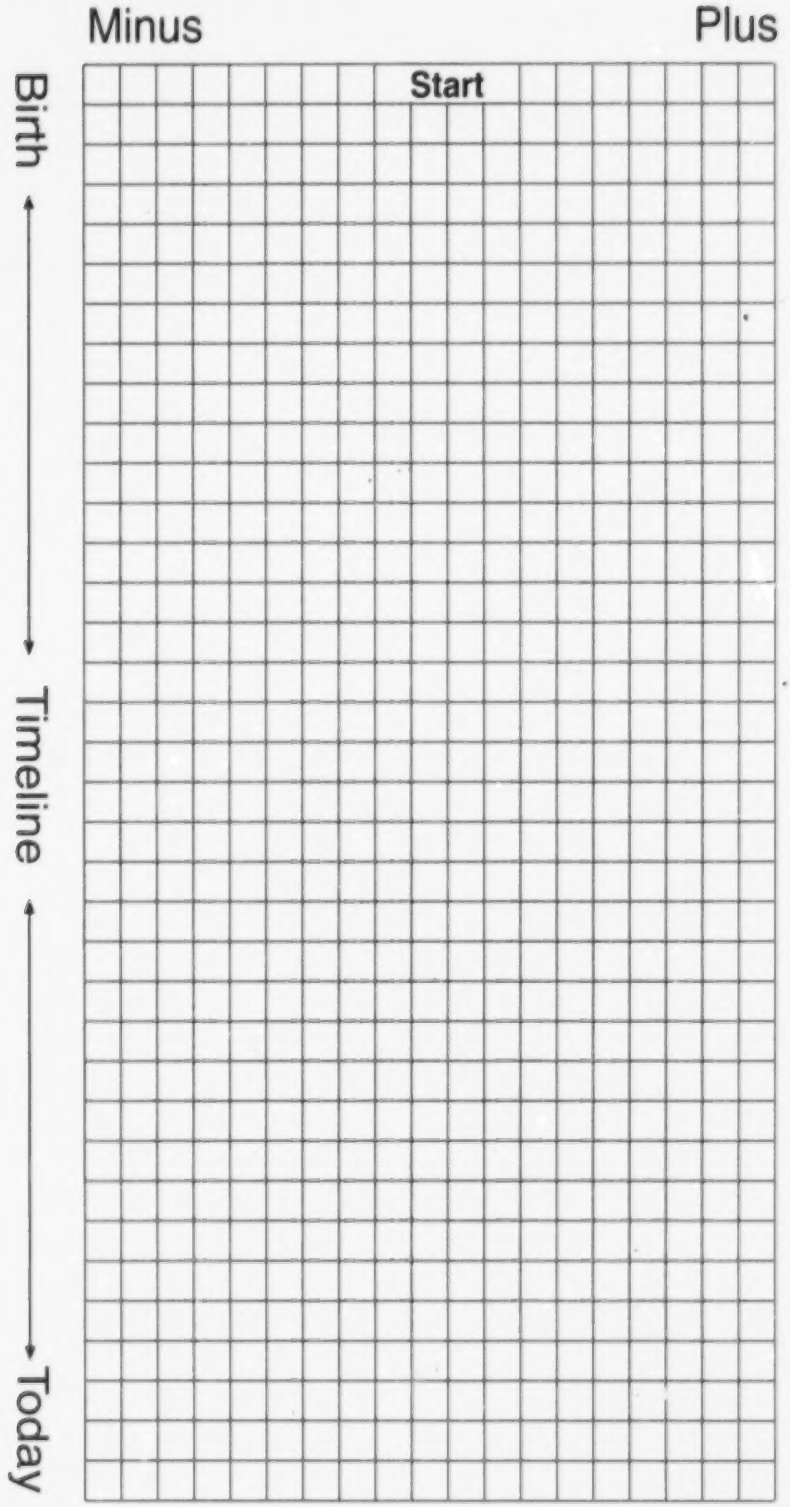
My Faith Journey Graph is an opportunity to reflect on how your faith has changed over the years. You will find MINUS and PLUS at the top of the page. START is in the center. You are asked to reflect for a few moments on how you feel your faith has developed over the years. Beginning with placing your pen at the start, chart your journey. If you feel that your journey has had some positive enriching growth moments, take you line to the right under PLUS. If you feel that at another time of your life your journey was on the shadow and dark night of the soul side, move your pen to the left. The degree left or right indicates the intensity of the shifts which have occurred in your life. You may choose to indicate your age along the TIMELINE on the left side of the chart.

Your chart may look something like this:



Appendix B.2

My Faith Journey Graph



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Appendix C

Journey of Faith Reflection Sheet

—What is the color of our spiritual lens in relationship to various life experiences? How does our perception color our interpretation and response?

—The scripture story relates to our theme. There are some people who are spiritually blind. What impact does their or our spiritual blindness have on our experience of faith in our contemporary culture?

—What message does Jesus offer the people of his time regarding sight, conversion, faith and journey?

—Share your insights on the scripture passages.

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Appendix D

Reflection Sheet

- What does my graph tell me about my faith journey?
- Do I see any patterns in my faith journey? What are they?
- What event, experience or person influenced my faith journey at particular moments in life?
- Which event, experience or person was most significant? Why?
- What does my graph communicate to me about where I am in my faith journey today? Who is influencing my present position?
- How does graphing my journey help me to support and nurture the faith life of my students and colleagues?

Invite the teachers to share all or some of their "Faith Journey Graphs." It is important to point out to the teachers that this is a **listening** session, not a discussion session. There are no right or wrong answers. This sharing time offers an opportunity to reflect on how an individual has perceived his or her faith journey and what he or she has learned or continues to question and struggle with today. This is an opportunity to listen, acknowledge and support one another.

This session could become quite in-depth. You may wish to advise the teachers to spend only three or four minutes sharing their graphs. No questions or comments are expected after each story. However, when all the stories are shared, ask one or more of the following questions: (10 minutes)

- What have I learned about faith journeys as I listened to my colleagues' faith life stories?
- Are there common elements running through our stories? If so, why do I think so?
- Are there differences between the faith life stories of women and men? Describe.
- What elements in our environments (family, neighborhood and school) supported our faith journeys?

After the discussion, ask these key questions: (10 minutes)

- How does this reflection assist me/us in creating a religious environment, which is supportive for nurturing the faith journeys of our students in the classroom and within the school?
- What steps do I/we need to take to enhance the quality of faith journey among our students?
- What new insights do I/we have about the significance of nurturing faith journey and its relationship to the Catholic identity of our school?

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Appendix E

Social Justice Quotes for Reflection

1. "Action on behalf of justice and participation in the transformation of the world fully appears to us as a constitutive dimension of the preaching of the Gospel, or in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation" (Rome Synod, *Justice in the World*, 1971, #6).
2. "It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and draw principles of reflection, norms of judgment and directives for action from the social teaching of the Church" (Pope Paul VI, *A Call To Action*, 1971, #4).
3. "Faith and trust in Jesus Christ make his disciples inwardly free from unhealthy concern for the self, from any crippling anxiety about displeasing others, from excessive scrupulosity, and free 'to give oneself in love for the neighbor, to seek the other's good rather than one's own, to identify with the oppressed and the anxious.' This freedom is part of the Christian's readiness; it is a persisting tendency in the Christian moral life" (James Gustafson, *Christ in the Moral Life*, p. 253).
4. "We confess and live our faith in Jesus only as members of the believing community. Just as in our daily life we need one another, so too in coming to faith we depend on those who have believed before us....Forming such communities needs to be a pastoral priority for us, since those who come to faith do so precisely through being touched by the living witness and experience of other believers....For 'faith both presupposes the community and creates it; the courage to believe is always born of a pentecostal event' at the heart of a believing community (Rahner)....Of its very nature, our Christian faith thus urges us to collaboration, to creativity in developing and using our gifts, and in encouraging the gifts of others in the Church" (Mary Ann Fatula, "Faith," *The New Dictionary of Catholic Spirituality*, Liturgical Press, 1993, pp. 388-89).
5. "The Christian women of Latin America are beginning to perceive the extraordinary power for transformation of which they are the vessels. In founding mothers' clubs, child care centers, and community centers, in participating actively in base communities and mutual aid associations, in forming feminist movements, in demanding their civil rights, in valiantly searching for their children and grandchildren who have been 'disappeared' in the political repression...the Christian women of Latin America are discovering their own identity and the strength that vibrates in their seeming fragility...The God on whom Jesus called, a God who is a community of love, summons these women to the practice of justice—that concrete love that leads them to feel in their very flesh the structures of injustice which must be transformed (cf. John 1:4, 4:8, 13:34; Luke 10: 25-37)" (Ana Maria Tepedino, "Women and the Theology of Liberation," *Mysterium Liberationis*, Orbis Books, 1993, p. 221).
6. "Christian faith continually calls the Church and each of its members to decisive action to bring faith alive in the concrete circumstance of human history. Throughout the world today, churches are bearing witness to Christ's saving presence by courageous efforts to speak God's Word boldly; to renew themselves; and to confront with hope and courage the critical issues of human rights, social justice and world peace" (*To Do the Work of Justice*, NCCB, 5/4/78, #1).

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7. "The human person is the clearest reflection of God's presence in the world; all of the Church's work in pursuit of both justice and peace is designed to protect and promote the dignity of every person. For each person not only reflects God, but is the expression of God's creative work and the meaning of Christ's redemptive ministry" (*The Challenge of Peace: God's Promise and Our Response*, NCCB, 5/3/83, #15).

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Appendix F

Twelve Major Lessons

Catholic Social Teaching: Our Best Kept Secret by Henriot, DeBerri and Schultheis (Washington, D.C.: Center of Concern, pp. 20-22).

Any list of "major lessons" of Catholic social teaching is difficult to draw up (there is such a large body of church teaching) and to publish, what about all the important items left out? Offered with all due caution, therefore, is the following that characterizes Catholic social teaching today. The documents suggested in parentheses illustrate the major lesson particularly well.

1. Link of religious and social dimensions of life.

The "social"—the human construction of the world—is not "secular" in the sense of being outside of God's plan, but is intimately involved with the dynamic of the Reign of God. Therefore faith and justice are necessarily linked together (*The Church in the Modern World*).

2. Dignity of the human person.

Made in the image of God, women and men have a preeminent place in the social order. Human dignity can be recognized and protected only in community with others. The fundamental question to ask about social development is: 'What is happening to people?' (*Peace on Earth*).

3. Political and economic rights.

All human persons enjoy inalienable rights, which are political-legal (e.g., voting, free speech, migration) and social-economic (e.g., food, shelter, work, education). These are realized in community. Essential for the promotion of justice and solidarity, these rights are to be respected and protected by all the institutions of society (*Peace on Earth*).

4. Option for the poor.

A preferential love should be shown to the poor, whose needs and rights are given special attention in God's eyes. "Poor" is understood to refer to the economically disadvantaged who, as a consequence of their status, suffer oppression and powerlessness (*Call to Action*).

5. Link of love and justice.

Love of neighbor is an absolute demand for justice, because charity must manifest itself in actions and structures which respect human dignity, protect human rights and facilitate human development. To promote justice is to transform structures which block love (*Justice in the World*).

6. Promotion of the common good.

The common good is the sum total of all those conditions of social living—economic, political, cultural—which make it possible for women and men readily and fully to achieve the perfection of their humanity. Individual rights are always experienced within the context of promotion of the common good. There is also an international common good (*Christianity and Social Progress*).

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7. Subsidiarity.

Responsibilities and decisions should be attended to as close as possible to the level of individual initiative in local communities and institutions. Mediating structures of families, neighborhoods, community groups, small businesses and local governments should be fostered and participated in. But larger government structures do have a role when greater social coordination and regulation are necessary for the common good (*The Reconstruction of the Social Order*).

8. Political participation.

Democratic participation in decision making is the best way to respect the dignity and liberty of people. The government is the instrument by which people cooperate together in order to achieve the common good. The international common good requires participation in international organizations (Pius XII, "Christmas Message," 1944).

9. Economic justice.

The economy is for the people and the resources of the earth are to be shared equitably by all. Human work is the key to contemporary social questions. Labor takes precedence over both capital and technology in the production process. Just wages and the right of workers to organize are to be respected (*On Human Work*).

10. Stewardship.

All property has a "social mortgage." People are to respect and share the resources of the earth, since we are all part of the community of creation. By our work we are co-creators in the continuing development of the earth (*On Human Work*).

11. Global solidarity.

We belong to one human family and as such have mutual obligations to promote the rights and development of all people across the world, irrespective of national boundaries. In particular, the rich nations have responsibilities toward the poor nations, and the structures of the international order must reflect justice (*The Development of Peoples; The Social Concerns of the Church*).

12. Promotion of peace.

Peace is the fruit of justice and is dependent upon right order among humans and among nations. The arms race must cease and progressive disarmament take place if the future is to be secure. In order to promote peace and the conditions of peace, an effective international authority is necessary (*Peace on Earth*).

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Appendix G

Opening Prayer

Canticle Of Mary

My soul proclaims your greatness, O my God,

and my spirit has rejoiced in you, my Savior.

For your regard has blessed me,

poor, and a serving woman.

From this day, all generations

will call me blessed.

For you, who are mighty, have made me great.

Most holy be your Name.

Your mercy is on those who fear you

throughout all generations.

You have showed strength with your arm.

You have scattered the proud in their hearts' fantasy.

You have put down the mighty from their seat,

and have lifted up the powerless.

You have filled the hungry with good things,

and lifted up the powerless.

You, remembering your mercy,

have helped your people Israel—

As you promised Abraham and Sarah.

Mercy to their children, forever. Amen.

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Appendix H

Faith Integration Handout

Draw a symbol or picture which summarizes our new insight(s) about the importance and meaning of faith in our contemporary culture. This becomes one of your sacramental symbols for the coming year. You will be asked to reflect on your symbol occasionally during the year. During the final faculty session of the academic year, we will call these symbols forth and discern our progress.

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Appendix I.1

Action Plan Form:

Qualities We Have Chosen to Enhance/Develop_____

	What Will Be Done	By Whom	By When	How Will We Know When We Have Achieved the Goal
Personal/ Interpersonal Level				
Instructional Level				
Organizational Level				

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Appendix I.2

Evaluation Sheet

Objective and Target Date	Achievements	Further Steps

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